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thoroughness and impartiality, he frankly states that he feels very much like a pioneer and that later researches may not uphold all his conclusions. The accuracy of these conclusions could only be intelligently discussed by one who like him has made a special study of the subject. The only criticism which one who has not this special knowledge can make is, that Professor Alvord's attitude is, at least, unsympathetic towards the men who conquered that far distant territory and held it for the Americans.

The condition of affairs was, no doubt, very unhappy and there was much suffering; but could it have been otherwise? Acting for a State, whose resources were almost exhausted; with a currency which not only in the far west, but at home in the east, had depreciated until it was almost worthless; serving in a country exceedingly remote from supplies and reinforcements, so distant that it was hard to send orders from the seat of government, with undisciplined troops among an alien population, whose race the Virginia soldiers had learned from youth to dislike, in a situation where they might at any moment be subject to attacks from British and Indian foes, there is little reason for surprise at the disorders which occurred. Of course no one would think of defending the scoundrels who traded on the helplessness of the French inhabitants, but these Frenchmen were not the first or last people who have been, sometimes unavoidably, innocent victims of the rigors of war.

Professor Alvord feels so deeply for the sufferings of the French that he does not seem to appreciate those of the Virginia troops. But whether the Virginians were good or bad, the main fact remains. They took the country and held it.

The great collection of Cahokia court records and other documents give a most vivid and interesting picture of life, customs, manners and government in that remote district during the period 1778-1790. The French documents are all carefully translated (in addition to being given in the original), and are copiously annotated.

The Illinois State Historical Library deserves the thanks of all historical students for this book, and all will look forward with interest to its successors.

There are six illustrations, portraits, fac-similes, etc., and a map of the Illinois country.

COLONIAL CHURCHES—A SERIES OF SKETCHES OF CHURCHES IN THE ORIGINAL COLONY OF VIRGINIA, With Pictures of Each Church. Each Sketch by an Especially Qualified Writer. Richmond, Va. Southern Churchman Company, 1907, pp. 320, 33 Illustrations.

Few subjects can be of greater interest to the lover of American antiquities or the student of the early religious history of the colony

than our old Colonial churches. Despite the ravages of time, accident and war, the dioceses of Virginia and Southern Virginia still possess twenty-nine brick churches erected before the Revolution. The stories of these churches, together with those of Jamestown and Blandford, which have been long in ruins, are told in the book now treated of.

The editors of the *Southern Churchman* invited a number of persons they deemed duly qualified, to write the histories of the various churches. These articles were first printed in the paper named, and have now, at a very appropriate time, been reprinted in book form. The sketches while, of course, containing much matter from Bishop Meade's well known work, contain also a great amount of new material unknown to the good Bishop, and make a most valuable and reliable collection of church and parish history. The churches treated of are: Jamestown; Bruton, Williamsburg; the Old Brick Church, Isle of Wight, which it is claimed was built in 1632. The exactness of the date has been questioned; but a distinguished New England architect, who has made a thorough study of the church, believes it to be correct, and thinks that the old structure (now commonly called St. Luke's) is the most remarkable seventeenth century building in the original English colonies.

The other churches are St. Paul's, Norfolk; Blandford, Petersburg; St. John's, Richmond; Christ Church, Lancaster; Payne's Church, Pohick, and Fall's Church, Fairfax; Christ Church, Alexandria; St. Peter's, New Kent; St. John's, Hampton; Vawter's, Essex; Acquia, Stafford; St. Paul's, King George; Merchants' Hope, Prince George; Fork Church, Hanover; St. Mary's White Chapel, Lancaster; Abingdon and Ware, Gloucester; St. John's and Glebe Church, Nansemond; Grace Church, York; Christ Church, Middlesex; Westover, Charles City; Eastern Shore Chapel, Princess Anne; Hungar's, Northampton; Yeocomico, Westmoreland; and St. George's, Accomac.

There are also short sketches of two old churches in North Carolina, and one of the old Swede's Church, at Wilmington, Delaware. The sketches of these churches are preceded by two papers: "The Fall and Rising Again of the Church in Virginia," by Rev. Edward L. Goodwin, Historiographer of the Diocese of Virginia, and "The Church in Virginia in the Days of the Colony," by Rev. Joseph B. Dunn. Mr. Goodwin's paper is admirably judicious, liberal and fair minded. The same cannot be said of Mr. Dunn's.

It will be hardly credited that such a book as this has neither table of contents nor index.

THE STORY OF BACON'S REBELLION. By Mary Newton Stanard. The Neale Publishing Co. New York and Washington, 1907.

Here is a charming and enlightening book by a capable and consci-